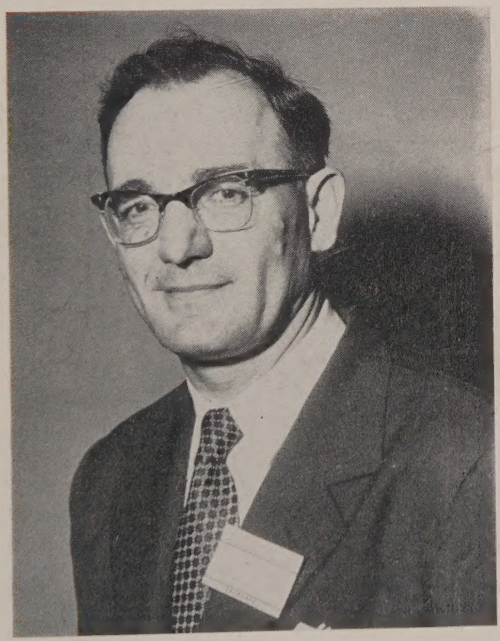
Dup. G.B.I

October 1954

# Fellowship



BISHOP BARBIERI *President*

30¢

## Creative Handling of Conflict

*by Harry and Bonaro Overstreet*

ff The Overstreets' article in the pages following will no doubt win them new friends as well as re-establish their popularity with many other readers. Those who think of Mr. Overstreet primarily as professor, lecturer and writer need to be reminded that at one time he pushed aside academic walls in order to become a common industrial laborer and to make a tour of U.S. factories. Consequently *Creative Handling of Conflict* reflects, in a manner that should not surprise us, the common touch. . . . Dave Dellinger, whose reading of William Bradford Huie's story of the execution of Eddie Slovik provoked him into quite a scathing indictment of our brutish and impersonal social ways, is a member of the National Continuations Committee of Peacemakers. He heads the Glen Gardner (N. J.) Cooperative Community and a printing establishment of high quality known as Libertarian Press. . . . *Would You Lie to Save a Life?* has been contributed by our readers.

COVER PICTURE: *Bishop Santo Uberto Barbieri, of Buenos Aires, Argentina, an active FOR member, was one of the six new presidents elected in August by the World Council of Churches.*


**FELLOWSHIP**

Published by the

**Fellowship of Reconciliation**

21 Audubon Avenue
New York 32, N. Y.

JOHN M. SWOMLEY, JR.
*Secretary*

A. J. MUSTE
*Secretary-Emeritus*

ALFRED HASSLER, *Editor*

COLLETTE SCHLATTER
*Assistant Editor*

STANLEY ROBINSON
*Art Director*

EDITORIAL CONTRIBUTORS

Vera Brittain
Marguerite Harmon Bro
Allan Knight Chalmers
Bernard C. Clausen
Sarah N. Cleghorn
Florence Converse
Henry H. Crane
Albert Edward Day
Eugene Exman
Caleb Foote
Albert Fowler
Richard B. Gregg
Wallace Hamilton
John Haynes Holmes
Allan A. Hunter
Josephine W. Johnson
Muriel Lester
Halford E. Luccock
Milton Mayer
Alfred D. Moore
Ferner Nuhn
Kirby Page
Edith Lovejoy Pierce
Edwin McNeill Poteat
Douglas V. Steere
John M. Swomley, Jr.
Howard Thurman

*Member, Associated Church Press*

FELLOWSHIP is published monthly except August. Re-entered as second-class matter July 1, 1947, at the Post Office at New York, N. Y., under the Act of March 3, 1879; additional entry at Lebanon, Pa.

30 Cents a Copy $3 a year

Fellowship
The WORLD in FOCUS

VOLUME 20, NUMBER 9 ■ OCTOBER 1954

### World Council

The Second Assembly of the World Council of Churches, which has barely ended as this is written, was a spectacular, colorful affair that turned the university town of Evanston for two weeks into a cosmopolitan center without peer. By the time it ended, it had provided enough grist to keep the theologians' mills turning for some time to come. It brought more press and radio people to Chicago than had visited that city on business since the political conventions of 1952, and used more than 6½ tons of mimeograph paper to keep them abreast of what was

*Dr. Michio Kozaki, president of the United Church of Japan and an FOR member, presents petition from 33,000 Japanese to Dr. Walter W. Van Kirk, of the National Council of Churches. Petition called for end to H-bomb experimentation.*

going on. Its opening "Festival of Faith" packed Soldiers' Field with 125,000 people, the largest attendance in its history.

Aside from these, the Assembly achieved few things that, from a layman's point of view, are likely to bulk large in the history of our times. The Soldiers' Field spectacle was a dramatized reiteration of the resounding generalities of the Christian faith, moving many of those present in a manner not unlike the typical patriotic rally, enabling them to identify themselves with something large and respectable, but making only comfortably vague demands upon their loyalty.

The Assembly agreed, in the words of its "main theme," that Christ *is* the hope of the world—hardly a dramatically new insight—but disagreed sharply about whether the hope referred to time or eternity. It condemned racial segregation, going so far as to give its approval to interracial marriages. It reiterated its anti-Communist stand of 1948, but found capitalism to be not quite so bad as it had seemed six years ago. Its leaders deplored the fact that they could not all sit down at the Lord's table together, but had to have different communion services for the various faiths; nevertheless, they said, the Church was moving toward unity and "we shall," asserted Methodist Bishop Oxnam, "stay together."

But on the overriding question of the Church and war, the Assembly said—measured against the dimensions of the H-bomb age—very little.

•

### *War*

If on the subject of war Evanston should "do no more than reproduce some of the moral ambiguities of the past—but that cannot be contemplated," wrote theologian George Gibson in the July issue of FELLOWSHIP. Contemplated or not, it is precisely this that Evanston did. In nineteen pages of report, the section on International Affairs said many things about war and nuclear weapons, both of which are "evil," and about the unity of Christians, which is good. But of the logical conclusion, that Christians must not kill each other at the behest of their respective governments—nothing!

•

### *Peace*

For pacifists, the "hope" in the Assembly was concentrated at a number of peripheral points.

Dr. Michio Kozaki, head of the Christian Church in Japan and

an FOR member, presented a petition by 33,000 Japanese youth, calling for an end to H-bomb tests.

Bishop Santo Uberto Barbieri, Argentinian Methodist and an FOR member, was elected one of the six new presidents of the World Council of Churches.

And Martin Niemöller, world-famous German pastor, ex-U-boat commander and stalwart opponent of Hitler, announced his pacifism to an overflow crowd at a meeting at Kendall College sponsored by the Church Peace Mission (the FOR, historic peace churches, and denominational pacifist fellowships).

"There is no such thing any longer as a good war or a bad war, a just war or an unjust war," said Dr. Niemöller. "War is madness. There cannot be good madness or bad madness, just or unjust madness—it is simply madness. The alternative is between madness and pacifism, and I choose pacifism."*

●

### *Quotes*

"It is vain to think that the hydrogen bomb or its development has guaranteed peace because men will be afraid to go to war, nor can fear provide an effective restraint against the temptation to use such a decisive weapon either in hope of total victory or in the desperation of total defeat."

—Section IV Report

"It is not enough for the churches to proclaim that war is evil. They must study afresh the Christian approaches to peace, taking into account both Christian pacifism as a mode of witness and the conviction of Christians that in certain circumstances military action is justifiable."

—*Ibid.*

"As part of its task of challenging the conscience of society, it is the duty of the church to protest against any law or arrangement that is unjust to any human being or which would make Christian fellowship impossible, or would prevent the Christian from practicing his vocation. Some of its members may feel bound to disobey such law. The church does not contemplate lightly any breaking of the law, but it recognizes the duty of a Christian to do so, when he feels that he has reached that point where the honor and glory of God command him to obey God rather than man."

—Section V (Intergroup Relations) Report

* Dr. Niemöller's address will be available in printed form at a later date. A fuller comment on the World Council Assembly will appear in the November issue of FELLOWSHIP.

# Creative Handling of CONFLICT

by Harry and Bonaro Overstreet

CONFLICT is a hardy perennial in the human scene. It ranges from the squabbles of youngsters over a toy to wars between nations —or between ideologies. There is no way in which we can go through life without being, many times over, witness to conflict and involved in conflict. If, therefore, we have no creative wisdom regarding it—if we merely act on frightened or hostile impulse each separate time—there will be a great many occasions when we fail to do what might be done in behalf of emotional health and sound human relations.

About some conflicts, of course, nothing needs to be done, and about other conflicts—especially those that involve basic value systems—nothing can be done. But when we have subtracted all such conflicts, there are more than enough left to put to the test our best resources of insight and goodwill. If we take all the struggles, big and little, that tear life to shreds, we realize that those that could and should be resolved far outnumber those in which differences are basic and irreconcilable. In any event, we have no real way of knowing where our creative rationality would fail until we have given it a chance to work. It would seem that the least we can do as individuals, in behalf of the mind's health in an age of fear, anger, and violence, is to try to understand something about the psychology of conflict and to build

---

The above is from *The Mind Alive*, published by W. W. Norton in February. Used by the publishers' kind permission.

for ourselves some working philosophy with regard to it. For the world's misery today is a report on multiple conflicts, large and small, that have got out of hand. The winds of hostility that men have sown have become the whirlwinds that threaten to destroy them.

Unless a contrary influence is exerted, conflicts tend to take a line from bad to worse. Yet it is by no means a fated line. There is one force that can change the direction of development in a great many cases and make it go from bad to better: the force, namely, of human personality that is in sound enough emotional health and in close enough touch with reality to take the initiative in using reason. Such resort to reason does not signify weakness or appeasement. It is less an act of giving in than of taking creative command. Of all the powers man has released in the world none has proved more surprising than has rational good will applied to a situation where the stage is set for hostile self-defense and retaliation.

In a poem called "Hate," James Stephens has given us, on the level of interpersonal conflict, one picture of how this force works. The poem begins with hostility rampant:

My enemy came nigh;
And I
Stared fiercely in his face:
My lips went writhing back in a grimace,
And stern I watched him from a narrowed eye. . . .

Antagonism here invites reciprocal antagonism. A human ego has been put under threat. By all the logic of conflict we can expect it to defend itself.

Into the situation, however, is suddenly injected a response not on the books. The enemy who has been challenged—"That bitter-heart, and savage"—stops and looks at his adversary, not with fear or antagonism, but with a kind of embracing puzzlement; and he says:

. . . Some day, when this is past;
When all the arrows that we have are cast;
We may ask one another why we hate?
And fail to find a story to relate!
It may seem to us, then, a mystery
That we could hate each other . . .
Thus said he; and did not turn away;
Waiting to hear what I might have to say!

With these few words of reason and perplexity—where words of hate and anger have been invited and are expected—the "enemy" changes the whole mood of the encounter: puts it on a different basis; and as he stands quietly waiting for a response, he does not look like a figure to be sneered at or knocked down. Caught off guard by this "challenge in reverse," the original challenger finds that all his prepared weapons of defense and offense are suddenly useless because they are irrelevant to the new situation. By a few words of perplexity—of rationality trying to find its way—those weapons have been stripped of both practical and symbolic value.

. . . I fled quickly; fearing if I stayed,
I might have kissed him, as I would a maid.

He fled quickly because he could not change his emotional stance fast enough to cope in any other fash-

ion with the unexpected turn of events. We can assume, however, that the two men would meet again, on another day, and that they would then both be ready for a relationship cast in the new pattern.

## What Not To Do

The incident thus reported illustrates in primer fashion what it takes to introduce rationality into a situation where reciprocal antagonism has prevailed.

To understand what this "enemy" did in the face of hostile challenge, we can take stock first of what he did not do: of the tactics to which he did not resort and the psychological blunders he did not make. He did not rise to the bait of insult: this is perhaps the key fact. He did not, in wordless rage, knock his adversary down. He did not snarl, "Get that sneer off your face before I wipe it off!" nor square belligerent shoulders and say, "All right, then . . . if you're spoiling for a fight. . . ." He did not attempt aloof superiority—staring the other down, or saying coldly, "My dear Sir, your manners are execrable." He did not, in brief, defend himself by fight. Neither, however, did he have recourse to our second common method of self-defense: namely, flight. He did not drop his eyes and hurry past; nor look fearfully to right and left, seeking an avenue of escape; nor wheedle nor plead. Not by any show of timidity did he give his opponent a chance to feel big and brave either in the flaunting of hostile prowess or in the extending of contemptuous mercy. And last of all, he did not exhibit the kind of admonitory sweetness that makes us "think of peach-skins and goose-flesh"—and which is in itself a form of oblique hostility.

These things the "enemy" did not do. It was not, however, by merely refraining from these that he changed the temper of the relationship. Rather, it was by creative action. Psychologically speaking, he took hold of the situation and *remade it*. How he did this deserves a long look.

Conflict tends to crowd out of our awareness everything not relevant to our immediate self-defense. The first distinguishing thing about the "enemy" in this case is that, in the face of threat, he refused to let his vision be thus constricted. He kept his emotional standing in a broader reality than that of the angry here and now: "Some day, when this is past. . . ."

## Temptation of Allegory

In the second place, he resisted the temptations of allegory. He did not see his opponent as Willful Aggression and himself as Righteous Indignation. He continued to see both himself and the other as human beings. We know this by two signs. One is that he refused to think in terms of "you there and I here." As naturally as breathing he used the inclusive pronouns *we* and *us*. The other sign is that he granted to himself and his adversary much the same basic qualities. Both of them—not only the other fellow—had been casting arrows of irrational hostility. Both of them—not only himself—could be thought capable of reappraising their relationship. Because he did not step out of life into allegory, he could reach through to doubts and affections in his opponent that had lain dormant simply because they had no function to perform so long as conflict was the order of the day.

In the third place, he introduced an emotion that is unitive rather

than divisive: namely, honest perplexity. Fear, hate, anger, self-pity, envy, smugness, self-righteousness: these emotions divide human beings. They set off *I* from *you; we* from *they.* But where doubt, wonder, and perplexity are honest—not trumped-up pretenses—they have a peculiar power to induce a sense of species: for however separate we may be in our backgrounds or competitive interests, we are strangely at one in the experience of living in a baffling universe and of being more ignorant than we are informed. This man might have delivered himself of a "peacemaking" speech: "I have been thinking things over; and I want you to know I have come to the conclusion. . . ." He would not thus, however, have tapped the creative power that lies in shared bafflement!

It may seem to us, then, a
mystery
That we could hate each other . . .

Finally, while he took the initiative out of his opponent's hands, he did not diminish the human dignity of the other. Rather, he enhanced it: having voiced his own perplexity, he invited the other's contribution. He

. . . did not turn away;
Waiting to hear what I might
have to say!

As it worked out, he would have to wait until some later meeting. The words indeed might never be said; but later actions would be fairly sure to report that understanding and liking had replaced destructive hostility.

Here, then, is one kind of primary lesson in the art of introducing reason and good will into a situation that has been structured by hostility. It requires of the individual, negatively speaking, that he not resort to the ordinary tactics of fight, flight, or smug superiority. It requires of him, positively speaking, that he keep alive in himself a broader sense of reality than conflict induces; that he continue to see his opponent as a fellow human; that he take the initiative in letting it be known that he would welcome an improved relationship; that he acknowledge his own doubts and perplexities, so that the other person can self-respectingly step back out of allegory into life and stop pretending he is Rightness incarnate; and finally that he credit his adversary with the willingness and power to contribute insights of his own.

## Socrates' Advice

Many centuries ago, on an Athenian streetcorner, Socrates emphasized an obvious but important fact: namely, that if you want a job done, it is wise to weigh the qualifications of the individual to whom you entrust the job. If you want to build a house, he pointed out, you do not choose as builder the first man who happens to pass by on the street. You choose a carpenter: a man who has incorporated within his own body and mind the skills of building. Similarly, if you want a pair of shoes, you seek out the man who *knows* and who *knows how.*

If we could stand with Socrates today, we might open up the question of what kind of person to look for where a conflict needs to be resolved. The individual selected would, we may be sure, have this in common with the carpenter of Socrates' argument: he would be one who had built into himself

qualifications for the work he was to perform; that is, a person who, challenged by hostility, does not feel so strong an answering hostility rise up within himself that he is under compulsion to hit back.

Many people, of course, for reasons of expediency, fear, or conscience, manage to hold a reciprocal rage in check—and to pay for the effort later in the coin of headache, fatigue, or indigestion. But we are not here asking about these. We are interested, rather, in the person who is spontaneously able, where the stage is set for conflict, to keep his perspective, see his adversary as a human being, and conceive of possibilities other than those of winning or losing. What manner of individual is he? One answer would appear almost axiomatic: *he is one who has worked out his own inner conflicts well enough to be relatively at peace with himself.*

## "Happy Unhappiness"

The fact that he can, in a critical moment, keep his sense of possibilities alive would appear to mean that he is not so consumed by anxiety that he has lost touch with all aspects of reality save those relevant to his self-defense. He can still see beyond the threatening present; he can still make flexible, adaptive responses—not merely emotional reflexes. Instead of hitting out, running away, or bottling up impulses he dare not express, he goes *toward* the situation with his interest. We can assume, therefore, that he is acquainted with the "happy unhappiness" of creative venturing: that he is a person who can recognize the inadequacy of things as they are but who can feel, at the same time, that something can be done about them. Beyond this, we note the fact that he is not compulsively driven to act "after the manner of this world." That is to say, he does not feel he has to prove himself by the ordinary standards of hitting back and overcoming the adversary.

## Patience, Courage Needed

Significantly, moreover, *he can wait:* he can exercise the peculiar human prerogative of delaying a response until he can size up the situation and choose what to do. Only inner peace, we know, enables an individual, in circumstances fraught with hostile possibilities, thus to wait: without getting tensed up or filling the interval with nervous or belligerent words.

Finally, he shows a type of courage that is the peculiar possession of the human being who is not fighting himself: the courage to offer friendliness where it is quite likely to be rejected; to take a chance on being made to look like a fool, or on being attacked with his defenses down. He has, in short—and we can be sure of this—emotional resources over and beyond those that are at stake in this particular incident. He can risk a creative approach to the situation because he can trust his own resilience—his own powers of "comeback." He may be turned down—or knocked down; but the wound thus inflicted upon his ego will heal. Only the person who has, in some measure, this inner assurance, this emotional margin for error, can make a friendly overture in a hostile situation and remain relaxed while he waits for the outcome.

Looked at from this angle, today's world is a discouraging place. Wherever we turn our eyes and minds we are witness to destructive conflict. Looked at from an-

other angle, however, it is perhaps a more encouraging place than ever before. There is nothing new about the fact of conflict—though weapons and surface patterns change, and widen their ominous sphere—but there is something new in today's intense interest in learning how to make peace.

## The Wider World

All counselors and psychiatrists share this interest; for all therapy is, in its essence, a peacemaking enterprise. It is an effort to help individuals who seem hopelessly at odds with themselves and others to work through to the kind of inner peace that can reflect itself in improved interpersonal relations. A different kind of contribution is being made by those who set up research projects—in group dynamics, for example—to try to bring into being, by actual experiment, a new body of knowledge about how people affect one another in group situations. Research projects in this area are something new under the sun; and the knowledge they are gradually consolidating can, in myriad different places in our society, be turned into a power that resolves irrational conflict.

Industry today is a veritable laboratory in human relations. One executive with whom we have worked—a man well up the line in one of the major oil companies—made a becomingly modest remark when we spoke of his excellent human-relations program. "Well," he said, "when your business depends on the use of expensive precision machinery, you don't want angry workers on the job." That is part of the story, no doubt: the fact that necessity is once again mothering invention. Yet it is only part of the story. Another part—and we would guess it to be the larger—is that the positive satisfaction of good will within industrial organizations is being more and more widely savored.

It may seem on the international front that war-making has wellnigh crowded out peacemaking. Yet certain facts stand encouragingly clear. Peacemaking between individuals, we have noted, involves more than a mere refraining from combat. It means their being induced to share experiences through which they can learn to like each other. If we hold this principle in mind, we can measure in a new way the significance of such enterprises as the World Health Organization and the World Agricultural Organization. Through these—and a veritable host of other agencies—the nations are beginning to share projects conspicuously like those that foster mutual respect and affection between individuals. A second fact has also to be taken into account: namely, that hostile incidents that would once have almost automatically called for a declaration of war do so no longer. We do not have peace. The Korean conflict is still unresolved. But it took more than the murder of an archduke or a waterfront squabble between civilians and foreign sailors to spark off that war. Moreover, the way to settlement is being earnestly sought *without either side's having won.*

## Getting Ready

Winifred Welles has written of the month of March—when winter is passing and spring not yet come—as a time of "tumultuous getting ready." Irrational conflict has not passed away. We are not in, nor within sight of, an age of constructive peace. Yet today's manifold ef-

forts to make peace, and to learn how to make peace, would seem to add up to a kind of "tumultuous getting ready"; not for any millennium of embracing good will, but at least for a time when the energies of men, in greater measure than now, can be given over to building up the world instead of tearing it down.

### "Seventy Times Seven"

It is obvious that where situations are complex and animosities are of long standing, peace will not come by a single individual's having the courage, on a single occasion, to stand relaxed and friendly before an opponent, instead of tensing mind and muscles for retaliatory hatred. There are, and will continue to be, countless situations in which nothing but patient experiment will even begin to open the road toward reconciliation and shared experience.

Here again an ancient insight may serve us well if we look at it in the light of all we have come to know about ourselves:

> Then came Peter to him, and said,
> Lord, how oft shall my brother sin against me,
> and I forgive him? til seven times?
> Jesus said unto him,
> I say not unto thee, Until seven times:
> but, Until seventy times seven.

This, we can assume, does not mean that a condition of hostility can be resolved by one party's saying over and over for any specified number of times, "I forgive you" —as though the phrase had been reiteratively grooved on a phonograph record. Rather, it expresses one basic truth of our experience: namely, that our every undertaking requires of us a patience commensurate with its complexity.

Where the task is that of resolving conflict, and where the parties to that conflict have old fears and hurts wedged deep in memory and personality structure, a long patience is called for. Nothing will be accomplished—and indeed the cause of peace will be set back—by the individual who makes one gesture toward reconciliation and then, if his enemy is still wary and hostile, say with arrogant self-righteousness, "Well, I've done my part. Now it's up to him. I'm not giving him another chance to kick me in the teeth."

If such impatience will not turn the trick, neither, however, will all types of patience. We cannot expect a situation to be remade by the static patience of the person who simply tolerates the intolerable; who endures ugly relationships because he takes them for granted. Even less can we attach hope to the patience of the self-appointed martyr who wants to be affronted seventy times seven so he can have that many chances to feel sorry for himself and superior to his enemy.

### Like An Artist

The patience called for is of the creative sort that has health in it: that is marked by a vital sense of possibilities, a willingness to try one thing after another until something clicks, an affection for working materials and even for the baffling problems they present, and a resilient power to absorb failures without feeling oneself to be a failure. The patience that peacemaking requires has more in common with that of the creative artist than with that of the person

who lets himself be pushed around because he has defined life as a vale of tears or because he gets a perverse pleasure out of suffering.

In a profound sense the individual who remakes a hostile situation into one of mutual good will and shared experience is a creative artist—and we can best understand him by noting what it is an artist does.

In "Abt Vogler" Browning said that the great musical composer is able "out of three sounds" to frame "not a fourth sound, but a star." The composer, in short, makes new unity out of already existing elements; and this is precisely what the genuine peacemaker does. He does not try to make his opponent over in his own image. His concern is to make the situation that includes both himself and his opponent into one where human powers and individual traits that have not been called forth by conflict will be called forth and made the basis of shared rather than antagonistic action.

The sounds with which the musical composer works are neither new nor peculiarly his. As Browning reminds us, they are "everywhere in the world." They are the sounds that have gone into human laughter and weeping, into the talk of lovers an the clash of armies. The very sounds available to the musician for the making of a new unity were present in the confusion of Babel and in the rhythms that leveled the walls of Jericho. He does not need better sounds: the old ones will become a new magic if he is able so to feel their intrinsic qualities that he can bring them together into a new, mutually supporting unity.

Where interpersonal and intergroup relations are concerned, the elements available to the creative mind are human emotions. They too are "everywhere in the world"; and they are good enough. The peacemaker does not need to dream of the heaven on earth he could bring to pass if only human nature were a different stuff. His business is to feel through and beyond conflict to the possibilities of new unity —and to take a chance on these possibilities.

---

Let no one accuse us of saying that unilateral disarmament will in itself produce peace. We say nothing of the kind. If a man wants to swim the Channel he must first take the plunge into the water, but no one would suggest that by diving into the water he will automatically reach the other side. Disarmament is the "plunging in" part of our strategy of peace. It is only the beginning, but it is absolutely necessary: without it there can be no strategy of peace.

—from **About Turn—The Outlook and Purpose of the Toldas Group, England**

# They Killed Eddie Slovik

by David Dellinger

Dave Dellinger's review of **The Execution of Private Slovik** appeared recently in **Individual Action,** an anarchist paper of modest circulation. It is reprinted here, slightly condensed, because the Editors felt that FELLOWSHIP's readers should share what impressed them as a remarkably perceptive document.

At one point we feel that the review loses perspective, and will perhaps offend many readers. This is in the paragraph containing Dellinger's harsh strictures on the relationship of the Christian church and war. Nevertheless, disagreement with the author's final judgment at this point will not blind any of us to the sorry role the Church and its chaplains have played and do play in putting a moral undergirding beneath "the beastly process of killing and being killed."

*"They're not shooting me for deserting the United States Army—thousands of guys have done that. They're shooting me for bread I stole when I was twelve years old."*
—Private Eddie Slovik

THE *Execution of Private Slovik** is a journalistic account of the life and death of the only man the United States has executed for desertion since 1864.

It is good that someone has dug up the facts about Eddie Slovik; that a "coward" has been shown to be a likeable member of the human race, more sinned against than sinning. But the level of understanding is superficial. It is not surprising that the book does not come to grips with the ridiculous stupidity of the whole system of war, but a more sensitive observer at least would have been able to make

* *The Execution of Private Slovik*, by William Bradford Huie; Signet Book, 152 pp., 25c.

some bridge, on a personal level, from the tragedy of Eddie Slovik to the tragedy of the other millions who were swept up in the mass insanity of war. Instead Huie turns his social worker's camera on the case history of Eddie Slovik because of the uniqueness of the case (the newspaper man's "angle" that makes the story and justifies treating such a risqué subject). He shows no awareness that the same feelings of sympathy, the same realization of bitter, galling personal tragedy could be evoked with reference to every one of the millions of individuals soiled by violence (either as victims or perpetrators) in World War II and in the continuing power struggle of today. If anything he tends to give the impression that perhaps if another man had been chosen for execution instead of Eddie, it would not have been so bad.

### Cautious Journalist

"These are the harrowing facts," he seems to be saying, "but don't anyone think I'm going to let my emotions lead me into any of the anti-war conclusions to which the facts seem to point." Nevertheless, Huie is close enough to the old tradition of half-honest journalism that the facts he has gathered are more convincing than his patriotic theories. His detailing of the steps taken by the Army to make an example of Eddie Slovik reveals in startling impressiveness that the days of human warfare are numbered and that, even today, nonviolent resistance could undermine an army.

In World War II, even the toughest, most heavily indoctrinated, most calloused soldiers hardly found it possible to kill Eddie Slovik—and in the course of a few years (or will it be generations?) they will refuse to kill entirely, with or without having to face nonviolent resistance.

### Where Drama Comes In

The most startling facts in *The Execution of Private Slovik* were not calculated by the author. Trying to reach our emotions, in the manner of a television producer who must be certain that his program contains "human interest" material, Huie describes the events immediately preceding and accompanying the execution. For those who have eyes to see, the result is more far-reaching than he could have visualized.

He mentions the "uncertainty, almost anxiety, among the division command including General Cota (the commanding general) over how a firing squad would perform in such a case." He toys with the problem in order to create "drama." But the real drama becomes visible if we reorganize the account and consider the seven special steps taken by the Army in order to insure a "favorable" result.

1. "The systematic effort . . . began with the selection of the firing squad by Colonel Rudder. He picked his most reliable, 'combative types.'"

As one of the men remarked:

> "Some said they had picked us because we were always taking long chances and were inclined to be a little 'trigger happy.'"

For five years of bitter warfare, the country in general and the Army in particular had been subjected to intensive propaganda to justify both mass and individual murder. Every known crime against humanity had been carried out

by the armies of the United States and of her allies and opponents. From this, many sincere "pacifists" and would-be pacifists and sorry-we-can't-be-pacifists have concluded that "pacifism isn't realistic," that man is intrinsically too "evil," too close to the beast to be able to live without war.

But something "human" in human nature persisted to the point where twelve specially selected, "trigger happy" soldiers could not be trusted to shoot the heart out of one of their fellows. So six more steps had to be taken.

2. Regular indoctrination was intensified. For two days prior to the execution the firing squad was segregated at division headquarters and subjected to an intensified dose of what might be called normal military indoctrination.

3. Threats. All of the twelve men selected for the firing squad asked to be relieved of the duty. One of them says:

> "I took off to see the captain. I asked him if there was any way to get out of the firing-squad deal. His reply was: 'Not unless you want to take his place.' That didn't appeal to me. So some of the boys and I had a bull session and we decided he had it coming to him. He had deserted us when he was needed most. . . ."

Note the typical psychological process at work. None of the men wanted to kill him. They all tried to get out of it. They were told that if they balked they would have to take his place. So they had to rationalize their own cowardice.

Society's indoctrinated point of view is that you are a coward if, like Eddie Slovik, you are unable to submerge your human instincts and to engage in the beastly process of killing and being killed. A more accurate view would be that we are cowards when we yield to social pressure and suppress our human instincts in favor of the sub-human ones which, with a little more courage, we could outgrow. (Ordinarily I don't like to use the word "coward" at all, because it is a term implying either unhealthy contempt for others or an equally unhealthy self-guilt. But we should not hesitate to analyze such concepts in order to strip them of their false power over us.)

## Underneath Is a Man

After perhaps twenty-four hours of building up an emotional justification for violating their first humane reaction, the men succeeded in toughening themselves up considerably. One of the men who had originally tried to get out of the assignment was now able to swagger in the manner indicated by the concluding statement of the following exchange:

> "'I hope I don't have to live the rest of my life thinking it was my bullet that killed him,' one boy said.
>
> "'Yeah,' another one said. 'It's bad enough to have to kill these goddam krauts, much less one of our own.'
>
> "But another little guy was real tough." (It is interesting to note society at work here, too: being little he was in special need of proving that he was manly, tough, hard-hearted.) "He said: 'I got no sympathy for the sonofabitch! He deserted us, didn't he? He didn't give a damn how many of us got the hell shot out of us, why should we care about him? I'll shoot his goddam heart out. If only one shot hits him, you'll know it's mine.'"

Men of every side do and say vicious things. The propaganda agencies of every country make up lies about "the enemy," but they don't have to make everything up: the viciousness is actually there—on both sides. It is there as a twisted, frustrated expression of the love and decency which, under mob pressure, we are trying desperately to suppress. The Russian militarist quotes genuine remarks like the above to prove that Americans are degenerate captalists who can only be met by brute force. The American militarist quotes similar remarks and actions by the Russians to prove that the "reds" can only be met by "massive retaliation," a stockpile of H-bombs, hand-to-hand murder, etc. It was the genius of Gandhi to know that the swaggering, brutal soldier (and even the non-swaggering, apparently soulless military robot) was really a warm-hearted, deluded human being who could not indefinitely preserve his artificially induced toughness *unless* we acted in a manner that would give him psychological justification for doing so. He could not continue to generate hatred, he could not even, for long, apathetically obey military orders against an "enemy" who was totally disarmed and who insisted on being friendly.

4. Dehumanizing Eddie as a criminal. All the way through the case, Eddie was referred to as a criminal.

> "Whenever I began investigating the case, I found that most of the officers . . . had carried an eight-year misconception as to the nature of Slovik's record. They had thought of him as having been a 'hardened criminal' in civil life; a felon, perhaps a gunman, some violent, authority-hating type. And they seemed to resist the truth that the most serious crime in his civilian record was the embezzlement of $59.60 worth of candy, chewing gum, cigarettes, and cash taken in over the counter during a six-month period."

This attitude was constantly imparted to the members of the firing squad. Speaking of one of the visits by the commanding general, Huie says this:

> "The general spoke of Slovik's 'criminal civilian record.' Why? Was he saying in effect: Boys, if you feel any hesitancy about shooting this criminal for his crime of failing to perform a duty, let me remind you that he is also a more conventional sort of criminal."

World War II and the Korean War were only carried on as successfully as they were because the propaganda agencies of both sides had succeeded after years of effort in dehumanizing the enemy as "Nazis," "Capitalists," "Reds," "Rats," "Imperalists," etc. (Even so, official Army studies reveal that "In any given action of World War II, only 12 to 25% of all the combat soldiers who were armed and in a position to fire their weapons at the enemy were able to pull the trigger."* But when it came to shooting one of your own "side," one of your own "buddies," the dehumanizing process had to take place in another way. For those who knew war first-hand it was not sufficient to call the man "yellow" or "deserter." In Eddie Slovik's case, the easiest, quickest way to dehumanize him was to fall back on society's false, dehumanized conception of "criminals."

* Quoted in *Colliers*, Nov. 8, 1952.

5. Personal prestige. The condemned men (those condemned to commit the murder, that is) were also given the prestige treatment. They had special visits from the commanding general and from various other men of brass and of cloth. Eight years later one of the privates remarked to Huie:

> "Next morning we were paid a visit (another one) by General Cota *himself* (emphasis mine) and he told us to be sure that our aim was good . . . and not to mess it up, etc. As he left, I heard him remark to a colonel that we were a regular bunch of G. I.'s and that there was nothing to worry about."

And again:

> "General Cota said that he was depending on us . . . that we were the finest marksmen in the army and he knew we could do it."

If Joe DiMaggio or Marilyn Monroe had been in the neighborhood they probably would have been pressed into service as well.

Once again we can see how society operates. It deprives the men of their inalienable right to equality and then "builds them up" to an anti-social task by letting them receive a few crumbs of personal attention from their "superiors."

6. The appeal to religious authority.

> "Father Cummings was the anchor man of the indoctrination team . . . he told them to do their duty . . . that the decision to shoot Slovik was not theirs to question . . . that the responsibility for Slovik's death had been assumed by higher authority."

So here we see the Church performing its typical, ill-chosen role —the exact opposite of what the religious function should be and of what it was in Jesus. The "men," the "combative, trigger-happy soldiers" could not be trusted to shoot the heart out of one of their fellows. It offended their moral sense to do so. So the priest (Protestant chaplains acted in the same way) relieved the men of their moral responsibility. Having dehumanized Jesus in one way (by calling him a God) the Church draws on his moral appeal to dehumanize the rest of us in another way—by taking away our freedom to act as moral beings. The priest told the men that they had no responsibility for the work of their hands. It may be your fingers that are pulling the triggers, men, but don't worry about it: "the responsibility for . . . death has been assumed by higher authority." Twelve humans shocked by a crisis into a faint fluttering of primitive conscience were safely reduced—in the name of Christ—to soulless robots. Incipient love was transubstantiated into brutal murder.

Here in capsule form we see one of the reasons that men are able to go on starving, exploiting, and killing one another. So long as we have priests and ministers, "original sin" will be a reality and men will not know the possibilities of human goodness.

After having prepared the murder of Eddie Slovik, Father Cummings visited Eddie to *comfort* him, to say a Mass for him, and to grant him Absolution. Life in the sky, bye and bye.

7. Further depersonalization of the victim. At no time, of course, did the firing squad see Eddie Slovik, and none of the men chosen

had ever known or seen him previously. *After* Eddie had been tied to a post, *after* the order of execution had been read to him, *after* his face had been hidden by pulling a black hood over his head, the firing squad was marched to kill the double criminal *about* whom they had been so well briefed.

## The Results

So what, you can say. They killed him, didn't they? What if the army did have to go to such a length to get twelve "trigger-happy" soldiers to kill a "deserter"? It succeeded and it will always succeed and there will always be war.

In the first place, here is the account of what happened when twelve expert marksmen fired at Eddie Slovik from twenty paces.

> "Sergeant McKendrick: Slovik had slumped forward and he may have been unconscious, but he wasn't dead. Every man in the courtyard saw him struggle up at least twice.
>
> "Doctor Rougelot: The shooting had been very poor and reflected the nervousness of the riflemen. Not one of the bullets had struck the heart. . . . Perhaps I had been wrong in not following the suggestions that a paper target be pinned over the heart. Since these riflemen were used to killing human beings, I had discounted the emotional effect resulting from the requirement of killing 'one of their own buddies.'"

Even the "tough" General Cota said: "That was the roughest fifteen minutes of my life."

Those who attack the "utopianism" of pacifism play heavily on the undoubtedly inhuman actions performed by men on "the other side." Persons of great sensitivity who cannot quite bring themselves to a radical break with society's mores are heavily influenced by this brutality, this inhumanity. They despair of "reaching" the enemy with brotherly human emotions. But viewed from the inside, each of the S.S. killers, each of the Communist executioners, is under the same frightful tensions as were these twelve "trigger-happy" combative type of Americans. As is more often recognized in the area of romantic love, "violent" hatred is a sign of frustrated love. When we start appealing to the frustrated love of our executioners rather than seeing only the hatred and the cruelty, we will begin to break the vicious circle whereby their hatred and violence provokes our fear and violence, provokes theirs, etc., till we all reach infinity.

Of course the appeal of love cannot be very appealing to the enemy if it has not started appealing to ourselves. If the conflict and the threatened violence result from our attempt to hold on to "the highest standard of living in the world," etc., the enemy may be so barbarous as to think that our nonviolence stems from our weakness rather than our strength, from our selfishness rather than our love.

In such cases, the reluctance to kill, the confused surge of brotherhood, will not find it so easy to triumph over the fear, the opportunism and the special pressures society can bring to bear. In most cases, the firing squad will "do its duty," the soldier will kill, so long as the intended victim is acting in the traditions of our present society. But when brotherhood outside us meets brotherhood inside us, the results will be revolutionary.

# Would You LIE to Save a Life?

*In "They Occupied Our Country," published in the June* FELLOWSHIP, *Ds. J. B. Th. Hugenholtz, well-known Dutch pacifist, acknowledged that pacifists had felt no "conscientious scruples" at the use of forged passports and similar devices for saving Jewish friends from the Nazis during the occupation of Holland in World War II. Similarly Pasteur André Trocmé, now European secretary of the IFOR, disclosed in the October, 1953,* FELLOWSHIP *("The Stages of Nonviolence") that "it was not possible . . . to avoid using false identity papers. To show a true identity paper was the equivalent of a denunciation. It seemed to us preferable to violate a formal moral rule (absolute truth) in order to apply a living moral rule (the absolute value of the human person)."*

*Readers were invited to comment on the issue thus drawn—"Would you lie to save a life?"—and a number of them did so. Excerpts from some of the letters are printed below.*

### "Shocked"

I was shocked at the justification of lying by the workers in the Dutch Underground. . . . How can a person or his philosophy be trusted if he is to lie or to tell the truth according to the exigencies of the moment? If a philosophy that has been developed to enable one to meet the emergencies of life has to be given up when emergencies arise, is it the right philosophy? . . .

If the pacifist commitment to truth is to be invalid in such emergencies, in a world full of such situations a different commitment should be sought. As for me, I am for holding to the ideal of truth and for living up to it so far as the power in me lies.

—ARTHUR J. GRAVES
*Porteville, California*

### ". . . to Achieve Good Ends"

. . . Of course you should compromise with principles to achieve good ends. The fact that others make tremendous mistakes in al-

owing ends (frequently never reached) to justify means does not relieve you of the duty of trying to weigh the total results of actions before proceeding. The ends and the means must both be given advance consideration.

Because of the weaknesses of language no true principle can be fully expressed in a few words. Most pacifists would think it ridiculous to refuse to pull weeds because the Lord said "Thou shalt not kill." Others of us who never expect to kill another human also think it foolish to say that we ought never to kill under any circumstances. The limitations of the language makes it necessary to interpret every statement in the Bible. May the Lord help us do it in the right way and not in the simplest way nor the easiest way.

—Charles M. Larson
*Whittier, California*

## Contradictory Truths

I am inclined to agree with Dr. Hugenholtz and the Rev. André Trocmé. God is good. Yet there is evil. And we can never hope for a full explanation of these apparently contradictory truths. Our minds are finite. God's mercy is infinite. The Church has always been aware of the complexity of man's nature. It recognizes that the core of his elastic nature is his God-given freedom. Man is the author of his own tragedy. The use of our freedom in the negative way is sin. And sin "is the offering of one's self to something less than God."

We lie because of our faith in God and His love and thus, perhaps, save a life. The Church has always taught that it may be permissible, under certain circumstances, to lie to a heretic. A totalitarian, whether fascist or communist, is a modern heretic who has renounced moral or ethical obligations. He has excluded himself of his own volition from the Christian matrix of values. Therefore he must not expect a Christian to be related to him in a bilateral moral relationship. And if a Christian thinks that he can live a life without a lie he has fallen victim to the greatest of all sins: pride.

—Enrico Molnar
*Ramona, California*

## The Tree and Its Fruit

Jesus said to judge the tree by its fruit. I agree, if by the tree is meant any act with effects on people. Certainly the fruit of saving a life is more important than the possible fruit of self-degradation from lying. I would say that lying is not wrong of itself, but deceiving someone with the effect of thwarting their will is wrong. Devotion to truth is a rule which makes human society possible, but here life, not truth-telling, is the end. If, as some believe, there is punishment for all sins, then it must be virtuous to lie to save a life; because by knowingly exposing oneself to a little punishment later on, it is possible to save the would-be murderer from the more serious consequences of his sins.

—Arthur Harvey
*Wyandotte, Michigan*

## "If I Love Enough . . ."

No, the end does not justify the means. They must be consistent. . . . I would be so grounded in truth, love, courage as to have the immediate alternative response regardless of consequences. Life would be more truly saved even

if the physical material life is "lost" if without fear I apply love intelligently. Here again Jesus is my Savior—as a man who would not lie. . . . Overcome evil with good. Love is the climate, the technique, the way of Truth. If I love enough I will not lie. . . .

—George Clauss
*Portland, Oregon*

## Man Is the Value

. . . Symbols, while often very beautiful things, sometimes tend to become paramount rather than the things they represent. . . . In one of the pictures of the Humbolt Park riots I saw a woman rioter boldly jeering the police and photographers as she tugged vigorously at the cross around her neck —the cross, the symbol of love. If this woman, who may well worship that symbol, has ever been taught for what it stands, she has forgotten. . . .

These are people who believe without thinking, who conform without understanding. We know why we have chosen our way of life. We know that only by such moral principles can we maintain our relationship with God, promote and perpetuate the dignity of man collectively and individually. These are the ends for which we search. If there comes a time when we must lie in order that man may walk with the dignity of a creature created a little lower than the angels, then lie. If one can save a life by stealing or cheating, then it is time for stealing and cheating, for man himself is the supreme value, not the idea and principles society has made for his benefit. When one does not it is not because of his love for God, certainly not because of his love for man, but because of his love for self, his own "integrity," his own self-righteousness.

—Dorothy Rousseau
*Chicago, Illinois*

## Some Laws Are Lies

I see little difference whether we hide, feed, shelter someone contrary to a law which our conscience tells us is itself immoral or unreasonable, or whether we tell a direct lie to protect him. Isn't the criterion of the God-fearing person rather whether a sin or crime has actually been committed? Accidents of birth are not punishable. It is as simple as this: Wrongdoers. breakers of eternal law we should pity, love and pray for; but man-made laws which jeopardize the lives of God's innocent children or deny them their God-given rights are in themselves lies and not to be respected. Only those laws which keep us in His grace can truly be termed good and they alone are worthy of enforcement.

—Helen Ott
*Troy, New York*

## No Intellectual Solution

Physical man lives in a world where life, truth, and love are inherently limited. The loving pacifist, walking the second mile, unwittingly tramples insects to a painful death. Even the energy for the walk comes from destroying plants or animals. Moreover, it is food which some other being urgently would have wanted. Gandhi says: "All life in the flesh exists by some violence. . . . The world is bound in a chain of destruction. In other words, violence is an inherent necessity for life in the body. That is why a votary of Ahimsa (nonviolence) always

rays for ultimate deliverance rom the bondage of the flesh."

The achievement of a totality of irtue within material history thus eems possible only to those who, ike Marxist Communists, sharply imit their goal beforehand. For he more sophisticated, goodness is ound up with suffering, and man's ighest truths are seen to contain mbedded falsities.

Granted this view of our situaion, it follows there is no intelectual solution of the given dilemma of serving Truth at the exense of Life and Love, or vice versa. . . . Humble prayer in the actual solution may open the way for the pacifist to remain mute, possibly at the sacrifice of his own life, to save his honor—and his friend's life. Divine guidance, André Trocmé once said, brought him through the entire refugee ordeal without ever having himself to tell a lie.

—Franklin Zahn
*Pomona, California*

### Position Unequivocal

. . . The Hindus have a saying: "The sin of killing a Brahman is as great as that of killing one hundred cows, and the sin of killing one hundred cows is as great as that of killing a woman, and the sin of killing one hundred women is as great as that of killing a child in the womb, and the sin of killing one hundred children in the womb is as great as that of telling a lie."

The Christian position is unequivocal. "Thou shalt not bear false witness." "I hate every false way." "Remove far from me falsehood and lies." "Lie not to one another." "Putting away falsehood speak ye truth each one with his neighbor." The truth is always right and a lie is always wrong.

Those who advocate lying in order to save a life descend to the questionable ethical level of those who utter this vicious sentence: "Let us do evil, that good may come!" What is morally wrong, inconsistent with the character of God, cannot be made right by its use even to save a life. . . .

—Donald K. Blackie
*Los Angeles, California*

### The Dilemma of Moral Choice

. . . Lying to save a life is certainly a compromise with our ideals. But this question indicates the dilemma of making any kind of moral choice today—for the consequences of making such a choice are almost inevitably bound to lead to far more serious cruelties. I certainly cannot criticize the action of André Trocmé, Dr. Hugenholtz, and others who have elected to follow such a course—for I haven't been confronted with the problem as they have. But I can well imagine that under similar circumstances, I might well be incensed to act in a far more violent manner on behalf of my fellow humanity than they did—in spite of my "pacifist ideals." There comes a point where to act on principle may be for purely selfish reasons. Perhaps not least among these is the unconscious desire of many pacifists to save their own souls, come what may. . . .

—Herbert B. Perry
*Dorset, Vermont*

### "The Bitter Truth?"

. . . Realizing fully that in positions of duress we may tend to be cowardly by remaining silent, by not fully expressing our views, or by lying, I cannot help but wish for an unswerving adherence to

the truth. "I might be saving a life by telling a lie" is the nicer way to make the statement, for all of us are interested in saving lives. It sounds quite cruel to say "I am willing to kill a man by telling the truth rather than by falsehood to protect him." That is the choice....

. . . If I am not willing to live according to truth, how can I hope to be worth while? As I think more and more upon the problem and my inconsistencies in it, I find myself questioning the concept of truth being a bitter pill. Isn't it only because we are quite unaccustomed to being honest that we use the cliché, the bitter truth? I wonder, too, if the great pacifist resisters of World War II hadn't compromised truth in any way, wouldn't they have made a greater contribution to man's small, total understanding of truth?

—Noel Burleson
*Campeche, Mexico*

## "Lack of Faith"

. . . As I hold life to be sacred and killing a sin and a lack of faith in God, just so I hold truth to be sacred and falsehood a sin and a lack of faith in God. As I would not kill one aviator about to destroy a million lives, neither would I tell a lie to save an innocent person's life nor that of a million innocent persons.

I believe in God. God's way is the way of truth and life; to resort to killing or falsehood would—for me—be to doubt God.

In a war the usual norms of respect for life and truth are reversed; death-dealing and deception, which were wickedness, now are virtues. What distinguishes the Christian pacifist is not that he hates war—everybody hates war—but that he refuses to accept this negative war morality. The nonpacifist hates war, and he prepares to kill and kills, prepares to lie and lies, all in order to avoid war or end it promptly. The pacifist hates war, and he renounces the whole war tactic of preparing to lie and lying.

Satan is a liar and the father of all lies. God will turn evil results of evil to a good purpose, but he never approves evil done for a good purpose. He will provide a good way for all good purposes; let us renounce the evil way and trust him.

—Earl Martin Smith
*Biggs, California*

## Lies and Madness

There are times when an untruth is not a lie in the biblical sense of the word. . . . When Herod ordered the slaughter of all boy babies in the province it would not have been a lie in this sense for a person harboring one of these infants to tell the authorities that there was no baby on the premises. Herod's act was that of a madman, and it is not a lie to tell a madman an untruth to soothe him and prevent him from killing an innocent person. Both war and fascism are evidence of madness, and it could be no more wrong to deprive them of their prey than it would have been to use subterfuge to save innocent children from King Herod. Lying is condemned by our Lord because it transgresses the law of love and harms others; whereas, the saving of a human life is in itself an act of love.

That Jesus wanted his followers to observe the spirit of the law rather than its rigid letter is clearly shown in his defense of his disciples gathering corn on the Sabbath day. And it must be remem-

pered that the spirit of God's law s love; an active virile love that reaches out to help one's fellow men.

—Zela Pargeon
*Astoria, Oregon*

## "Heroic Liars"

Regarding André Trocmé's defense of lying as a necessity under the Nazis, we must confess that the heroism of many liars puts us to shame, and so it is with no shred of moral superiority to them that we must condemn any use of lying and deceit.

It was under the horrors of Antiochus Epiphanes that the Jews were exhorted through the stories of Daniel to be faithful and not to compromise for safety. In another time of ordeal by fire, the writer of Revelation wrote: "as for the cowardly, the faithless . . . and the liars . . . fire and brimstone." Integrity, hence truth-telling, is more important than life, any life. Edna St. Vincent Millay sensed that "if faith were to slacken . . . the all-governing reins would tangle in the frantic hands of God and the world gallop headlong to destruction!" Likewise, the prudential dishonesty of good people, no matter how heroic and altruistic, may do more harm in the long run than our worst enemies to tangle the affairs of man. Certainly such lying will never deliver us from our present world-tangle. It will rather greaten the tangle. The ultimate costs of lying are too great to be affordable. We bow in admiration of heroic liars, yet we admire not their lying, but their gallantry. We cannot condone their snatching up of a harmful tool for no matter how noble a purpose.

. . . Absolute honesty may be as impossible to realize in practice as absolute love, but it is at least the standard by which we should measure our weakness, not defend it!

—Andrew B. Smither
*St. Louis, Missouri*

---

## *Let's Use Our Imagination*

Granted for the sake of argument that Gandhi did not forever and for every case prove the efficacy of nonviolence. Yet if in any other realm of life an experiment such as his in India had been carried out on so great a scale and with such notable success, scientists, political and religious leaders and ordinary folk would certainly agree that the experiment ought to be tried elsewhere. But in this realm of social change and war, we are faced with a history of bloody revolution and counter-revolution, of two frightful and fruitless World Wars and the prospect of annihilation in another. Under these circumstances to be unwilling to be imaginative, experimental, creative in trying the Gandhian way is utterly unscientific, sheer abnegation of rationality. If we are not prepared to risk a good deal in trying a revolutionary alternative to war, we do not deserve to be saved.

**—A. J. Muste in The Camp of Liberation**

## Wanted: Objectors To "Cold War"

Recognizing that propaganda has become one of the indispensable weapons in war, German pacifist Heinz Kraschutzki asks: "Can CO's refuse to take part in a hot war but volunteer to help in a cold one?" In a perceptive letter to the Fellowship, Kraschutzki continues:

Today, to wage a hot war or a cold one you have, first of all, to establish that you do not want war at all. It is the other who wants it, that miserable scoundrel. Should you be the one to declare war—if such old-fashioned habits are still yours—then it was only to anticipate. You are heavily arming only because the other does. You commit abominable war crimes only because the other committed them first. . . .

The principal weapon in the cold war is fear. Fear of the Americans dominates Russia and all countries of the Eastern bloc. When silly American generals publish their fancies about the effect of atomic dust or something of the kind, the Russian people tremble with fear, while their masters use such news to justify their own armaments. Fear of the Soviets is the witchcraft by which the Americans are driven to waste more than half of their income for armaments, while half of mankind is suffering from hunger. Fear fetters Poland to Russia, keeps NATO together. Fear is the motor by which Germany and Japan are driven into new militarism. . . .

Why do we not start our war resistance right now? If we help the warfare of deceit, of hatred, of fear to grow as it does now, then it might be too late one day to stop the outbreak of violent war. Now is the time!

Of course, if we refuse to take part in the cold war, something can happen. We can lose some friends, whose value was doubtful; we can be scorned by our superiors; we can be dismissed from a good job; we can, if we happen to live near the line separating the two power blocs, even be arrested one day. But I think we have to take that risk. It is smaller than the risk of a new war. Pacifism is not like life insurance. Pacifists have to be more courageous than other people.

While actual resistance against conscription is generally a matter for young men only, this is not so with resistance against the cold war. Men and women, young and old, even children can refuse to believe in stupid lies, can think and speak with friendliness of those who are living on the other side, can be free of fear.

Who is waging war today? Some specialists. And who can break the chain by refusing to carry it? Men and women and children, the whole of mankind.

## H-bomb Victim's Condition Worsening

As we go to press, word comes through an Associated Press dispatch that one of the Fukuryu Maru fishermen suffering from atomic ash burns is in deep coma. The wife of 39-year-old Aikichi Kubayama has given up hope and Japanese citizens are engaged in "an agonizing death watch." Nationalist feeling in Japan is stronger than at any time since the close of World War II and one can predict that if Kubayama dies, U.S.-Japan relations will hit rock bottom.

Peacemakers has sent, through the Japanese paper Asahi in New York City, an expression of "sorrow and shame" to the people of Japan. Only through a deepening determination to free the world from the tragedy of war and war-preparation, the note concludes, can we give meaning to our sorrow.

## More Japanese Protest H-bombs

Members of the Universal Love and Brotherhood Association, the Oomoto Aizen Young People's Association and the Oomoto Aizen Women's Association recently presented to the Secretary-General of the United Nations a Book of Signatures containing 1,600,000 names. The Japanese who signed were subscribing to the following aims: prohibition of the production or testing of atomic weapons such as the H-bomb "which by contaminating the air, which is the common property of mankind, threatens the very existence of the human race; the placing of the entire management of atomic energy under the control of an international organization which earnestly seeks peace; the utilization of atomic energy for the enhancement of the welfare of mankind.

A message went along with the Book, in which the campaign was explained and a strong plea for "No More Bikinis" made. The three associations are determined to continue their peace crusade "till the day when atomic bombs are no longer used."

*Scene of Japanese signature campaign on the streets of Osaka City.*

## FOR Leader Dies At World Council

John Forrester-Paton, treasurer of the International FOR and a delegate to the Second Assembly of the World Council of Churches at Evanston, died of a heart attack during the Assembly. Mr. Forrester-Paton, who was 71, was moderator of the United Free Church of Scotland and president of the World Alliance of YMCA's.

## Oregon Completes Ambitious CO Project

Since September, 1953, the CO Committee for the Oregon Fellowship has been working on the job of informing 18-year-olds of their legal rights in relation to the CO position under the Selective Service law. A letter of information to go to Oregon youth approaching draft age was drawn up; it was all facts about the classifications of I-A-O and I-O and contained no propaganda.

The tough part of the job was to get these letters to the boys. Letters to high school principals asking for names and addresses of senior boys were mimeographed and sent out. Out of 207, responses came from two! Not to be discouraged, the Committee asked local F.O.R. people to copy names from county census files. Sixteen counties had no F.O.R. members, ten counties with members failed to respond in any way, but from ten counties, 1,505 names were copied and letters sent. Portland presented a special problem. Writes correspondent Mabel Downs: "In Portland we had to use a different method, since Portland takes its own census independently of the county. We knew the principals were not allowed to give lists, but supposed we could copy from the census. We explained our errand to the man who keeps the census forms in his files, and though he demurred a little, he showed us how to find the names, and gave us table space to work on. On the third day, after we had addressed 614 envelopes, the superintendent, learning of our mission, called a halt to it all. He said the school board would not give information of this sort to *any* organization, and that if we gave our literature to the supervisor of counselors, she would see that it got into the hands of the counselors for their files."

Thus far, only five letters have come to the Committee as a result of this ambitious mailing. The experience gained from it is that the impersonal approach of letters does not get the results that a face-to-face approach might. Still, "we shall never know whether it has planted seeds which in time may grow," the Committee concludes. It is hoped that this winter the Committee can offer a young people's panel to discuss the matter before church youth gatherings.

## Navy Vet Stages "Guilt" Walk in Mass.

A 30-year-old ex-Naval officer walked the streets of Great Barrington, Mass. on August 7 to express a feeling of guilt for having participated in his country's sins against Japan. Hollis Wyman, Jr., a member of F.O.R. since 1946, was repenting not only for "burning his fellow human beings" while stationed in Japanese waters but also for the U. S.'s hydrogen tests that again struck against the Japanese.

After graduating from Harvard, Wyman entered the Navy in July of '43 and served until June of '46 when he resigned his commission to take up social work. Since then, he has been in France and Germany working to rehabilitate war victims, and now is on a cooperative farm in Monterey. His "personal proclamation of guilt" attracted a good deal of attention, made the newsreels and was taken up by Associated Press.

In New York, a group of re-

entant persons from the Catholic Worker, Peacemakers and War Resisters' League demonstrated in front of the Japanese consulate for an hour on Hiroshima day, while a delegation presented the Consul a letter addressed to the people of the two A-bombed cities. The letter assured the Japanese that there are some concerned people in the States who renounce the ideology and practice of war and who are trying to pursue the third way of Buddha, Jesus and Gandhi.

## Freundschaftsheim Offers Two Study Courses

To increase the effectiveness of its work, Freundschaftsheim (Friendship House) is offering a study course this fall and another after Christmas. English is the working language of the first ten-week session; German of the second. In addition to individual studies, four series of lectures in religion and history will be given by Wilhelm Mensching (The New Testament and Peace; Church and War; Spiritual Leaders of Mankind; The Role of Asia in Past and Contemporary History). Seminars in geography and sociology will be held, and Russian language lessons given to those wishing to prepare themselves for future contacts in Eastern Europe.

The fee for one course is only $83.58—room, board and tuition. The first course has already started, but Americans with a good background in German can write to Freundschaftsheim, Buckeburg, Germany, about the winter course. It is hoped that Americans now in Europe for study or other business will be able to take advantage of this unusual opportunity to get grounding in working pacifist principles.

## Gandhi Film Available Here, Others Planned

The full-length documentary film, *Mahatma Gandhi, 20th Century Prophet,* which used to be distributed by Peace Builders, is now available on a strictly commercial basis from Ideal Pictures, Inc. The film, narrated by Quentin Reynolds, has been praised for its honesty and genuine appeal. *Time* magazine wrote: "The still eloquent ghost of Mohandas Gandhi walks through this moving, full-length documentary.... Culled from more than 50,000 feet of film shot over a 37-year period, from Gandhi's early years in South Africa as a successful lawyer to his assassination in New Delhi in 1948, the highlights of his career are knit together with a stirring narration."

Word has come from Devadas Gandhi, vice chairman of the Gandhi Memorial Fund, that the documentary film, *Voice of India,* which has already been shown in Bombay, Delhi and the Nilgiris, will be screened throughout India and the money raised would be spent in the State where it is collected. Arrangements will be made eventually to exhibit the film here with an English commentary. The Gandhi Memorial Fund has collected 70 per cent of the film of Gandhi taken by private individuals and proposes to produce documentaries of about a quarter of these, so as the years go by more and more people throughout the world will get an authentic view of Gandhi's life and work.

## Washington, D.C. Schools In Process of De-segregation

As a public service the Summer Interracial Workshop in Washington, D. C., has reproduced completely and distributed widely the de-segregation calendar submitted by Dr. Robert M. Corning, Superintendent of Washington schools, and accepted by the Board of Education. The calendar, including steps accomplished as of the first of July and steps to be accomplished by the time school opens in September, gives some idea of Washington's bold program of integration.

As the plan now stands, with parents given the opportunity to express personal desires concerning where their children will go to school, the Workshop director, Wally Nelson, anticipates that integration will not be completed until 1960. Therefore the Workshop has undertaken the job of trying to interest as many parents as possible to commit themselves to taking their children to the nearest school in their respective districts on the first day of the fall term. De-segregation has now been given a strong structural boost; to speed it up, parents must be educated.

According to Dr. Corning's calendar, "by September 1, 1955, all steps will have been taken to complete de-segregation of the public schools. Technically, de-segregation will have begun in all schools in September, 1954, since the admission of all pupils including kindergarten and first-grade pupils new to the public schools will be on the basis of the new boundaries. All senior high schools will, in addition, be further integrated by the admission of all junior high school graduates in February, 1955 on the basis of the new boundaries."

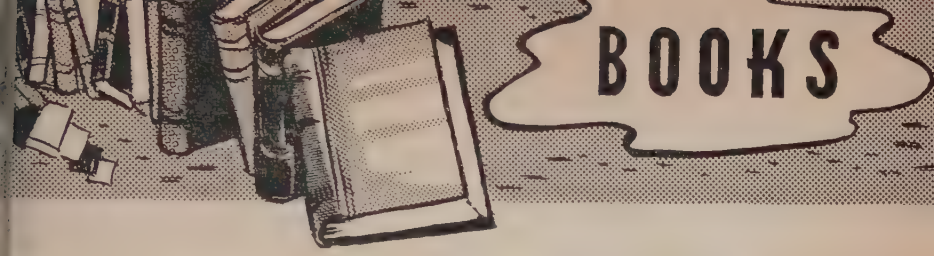
---

## New UMT Plan Has "Top Listing" for Jan. '55

The Department of Defense recently made known some of the details of its plan to draft men through a modified Universal Military Training program. The plan as given by Dr. John R. Hannah, Assistant Secretary of Defense for Manpower and Personnel, is essentially the same as the one proposed last December by the National Security Training Commission appointed by President Eisenhower.

Senator Saltonstall, Chairman of the Armed Service Committee, has indicated that although the UMT-Reserve plan will not be considered by Congress this year, it will be given *top listing* for January 1955. Since most of the provisions of the present Draft Act will expire the middle of 1955, and since 1955 is not an election year, this Defense Department plan will very likely be strongly considered as a replacement of the Draft Act.

Basically, the plan provides that all men at the age of 18½ draw lots for either active or reserve duty. Eight years of service or commitment will be expected of each man. Reserve training will consist of weekly drills and summer encampment for all men who have not had combat duty. There is also the provision that combat veterans would not be recallable for any duty until after all reserves without combat duty had previously been recalled.




## Quartet

*Prisoner for God,* by Dietrich Bonhoeffer. The Macmillan Co.. New York, 1954. 190 pp., $2.50.

*One Fine Hour,* by Frederick Keller Stamm. Harpers, New York, 1954. 176 pp., $2.50.

*The Prisoners' Friend,* by Patrick Pringle. Roy Publishers, New York, 1954. 143 pp., $2.50.

*Change of Heart,* by Harold A. Ehrensperger. Friendship Press, New York, 1954. 167 pp., $2.

"A liberal education that will not enable us to face danger and death does not deserve the name," wrote Dietrich Bonhoeffer, pastor of the German Confessing Church, who was arrested April 1943 for connection with the Resistance and hanged by the Nazis a few days before the war's end. An English fellow-prisoner recalls hearing him say as he rose serenely to follow the guard out to execution. "This is the beginning of life for me." Yet this man who adored music, loved nature and little children, wrote poetry, yearned for the sun and walks in his Hartz mountains, had no martyr-complex. He had hoped to live to play a part in a regenerated German Church no longer limited to "championing ecclesiastical interests" but newly kindled to an "experience of transcendence" in the concern of Jesus for humanity and the social life of the world.

Pacifists will be disappointed—and puzzled—that one so rational and so sensitive did not repudiate war utterly. Earlier drawn to Gandhi, Bonhoeffer, according to the close friend who edits his papers and to whom the greater number are addressed, rejected pacifism as "pietistic escape." Notwithstanding, his prison letters, minimizing his own hardships, full of compassion for others and a touching consideration for his beloved parents and all who suffered vicariously with him, are perhaps as remarkable as any we have for spiritual integrity. Often highly original, here are the reflections of a brave and a brilliant mind on Biblical commentary, philosophy, history, ethics, culture and the nature of God in an era when society "come of age" in science and politics believes itself able to forego Him as "working hypothesis."

The thought frequently stressed by this German writer on the victory inherent in the death on the Cross finds confirmation in Dr. Stamm's often beautifully written and energizing *One Fine Hour.* But the eminent American Congregationalist feels that "God remains unexplained" until the Crucifixion account is supplemented by that of the Resurrection, however little we are bound to literal interpretation. What he feels we must accept is the fact that "the whole world of men

is altered when we believe that the death of Jesus was not doom to him and to mankind but victory." For Jesus, "the supreme realist," committed to the kingdom of God on earth, "would never have died for anything that was impossible of achievement."

What one dauntless individual, upheld by religious faith, can do to breach the walls of an un-Christian society, is illustrated in Patrick Pringle's story of Elizabeth Fry's remarkable work in the early decades of the last century for England's abominably-used women prisoners. Written with the fine purpose of stimulating young people to initiate the righting of social wrongs without waiting on the law's slow changes or the ukases of the old and wise, the author goes into much detail about Elizabeth Gurney's childhood in the large, fashionable household of the rich Norwich wool-merchant, tracing the young girl's change from "gay" to "plain" Quaker with serious purpose in life.

If one had somehow expected more drama in Mrs. Fry's first encounter with the screaming, frantic creatures of notorious Newgate Prison, there is compensation in learning how much she actually accomplished in forcing for them better food, housing and sanitary conditions, together with the saving work, schooling, and self-discipline —to replace the cruelty of warders —which she and her colleagues effected. Lacking the vote, this valiant mother of eleven, could modify England's savage penal laws only indirectly by humanizing public opinion, but her noble influence spread far out into Europe.

The amazing success in winning men to righteousness and brotherhood that may be achieved by the completely selfless and pure in heart, is the theme of the attractive short novel by Professor Ehrensperger, specialist in religious drama and thoroughly conversant with the colorful Indian scene.

Nihal, a village boy, brought up in Christianity by his carpenter-father, had longed to play the role of the Beloved Disciple in the Passion play a missionary had taught the villagers to put on. Drawn to city life, however, in a Calcutta jute-mill, Nihal comes under the influence of Communists who exploit Congress Party failures in a brief four years since Independence to change age-old economic wrongs. He votes Communist in India's great election. However, he soon finds his new comrades cold, inhuman men who "harangue about the masses" while caring nothing for people.

A young Muslim disciple of Vinoba Bhave leads the perplexed youth to the land-gift movement, and in the saintly Bhave Nihal finds the answers to his spiritual quest. Determined to become the true Christian Bhaveji bids him be, he returns to his village to play the Beloved Disciple not alone in the festival-drama but in very truth.

All four of these short books are worth the attention of FELLOWSHIP readers.

—FRANCES WITHERSPOON

**Want a manual on the need, the organization, and the discipline of** Cells for Peace? **Only 10c for 16-page Douglas Steere pamphlet.**

## Thank You, Mr. Vieira

The Editors,
FELLOWSHIP:

The current issue of FELLOWSHIP (July—"Report on the Bomb") is an unexcelled tribute to the humanitarian logic of sane minds. A saturation reading left me convinced that pacifism is rapidly becoming not only the single Christian alternative, but from the viewpoint of the "hard-headed realist," the most expedient one in face of present realities. . . . The reports as a whole, I felt, judiciously avoided the familiar sensationalism of that brand of "crusader pacifism" with its frantic judgmentalizing and unexamined premises. You and the F.O.R. staff are to be enthusiastically commended for this broadly enlightening treatment of the great moral question of the hour.

GILBERT H. VIEIRA
*Porterville, Calif.*

## The Young and Cynical

The Editors,
FELLOWSHIP:

Your ending for the lead article (July issue—"The Race That Ends in Death") is hopeful. That is good. We are not so sure that we haven't grown cynical, however, compared with you. (*Very* cynical, so our acquaintances say, for the tender years of 27 and 24.) We feel that a great deal of inertia has gained momentum in this whole philosophy of materialistic self-seeking fear that shows itself in preparation for war and finally in wholesale violence. So much inertia, in fact, that we see nothing with a force able to stop it or break it up. The force that communism shows is capable of it, but is only the same type of irresistible, except that it happens to be rolling down another hill, the opposite way, and toward the other stone. We feel that they will clash, and that the force left—the *only* force—will be the energy that only a slow process of time will recreate from wounds that memory and records will be a long time forgetting.

ELINOR AND EMERY JONES
*Santa Cruz, Calif.*

## Non-violent Direct Action

The Editors,
FELLOWSHIP:

I noticed FELLOWSHIP's shock at the apathy of the general public concerning the H-bomb. Yet the F.O.R. did not demonstrate at the recent CD drills.

Pacifists supposedly know how to deal with a dictator, but why aren't they using some of those techniques against our military installations and bomb plants? If the H-bomb and nerve gas are so horrible, why not march on the places where they are being made and dissuade the workers and scientists from making them?

This would not be just a demonstration. After the objective has been picked out, recruiting would be begun. This could be done through street meetings, speaking in churches and clubs, and even going into homes.

Then would follow a short period of preparation, part of which could be done on the march. When the peace force arrives at the destination,

they might first visit in all the homes of the community, trying to dissuade the people. There would also be talks given before the various community groups.

Then at the appointed time the group would march on the plant itself and form non-violent pickets, continuing the dissuading of the workers.

The outcome might be jail but certainly not defeat. And, as Gandhi said, non-violent love-force never fails.

STREPHON WILLIAMS
*Philadelphia, Pa.*

## A Man Tries Again

The Editors,
FELLOWSHIP:

Your issue on the bomb (July) is the best ever. It has lifted my faith to the point that I am moved to try again in spots where I had given up.

J. MARTIN ENGLAND
*Neshanic Station, N. J.*

## Good Way to Present Pacifism

The Editors,
FELLOWSHIP:

This spring I took part in a weekly seminar on world politics organized by the American Foundation for Political Education, 19 S. La Salle Street, Chicago. I found this seminar an excellent opportunity for putting forward ideas that in normal casual political discussions are rejected in a rather offhand manner.

For instance, our fifth discussion was on "What Causes War," and the opportunity for a pacifist viewpoint to be presented was exceptionally good. I think that F.O.R. members should make every effort to get in on these seminars (many groups operate in the New York area) and express their point of view to the rather random kind of individuals that make up these study groups.

DAVID TODD
*Northboro, Mass.*

## "Each One Feed One"

The Editors,
FELLOWSHIP:

After a snack of MPF brown sugar cookies, I feel energized to write you about Multi-Purpose Food and the non-profit Meals for Millions Foundation which handles it. I think if other FELLOWSHIP readers knew about this all-vegetable "3-cent meal" they might also be interested in experimenting with MPF in their diets.

I first heard about Multi-Purpose Food from a missionary colleague who was distributing it in the famine area of South India. Having become increasingly concerned about the world's hunger problem, I was glad to learn on return to the U.S.A. that MPF can also be purchased by Americans who wish to eat more simply yet nutritiously, so that they can send the money they save to Meals for Millions for the free distribution of MPF overseas.

For rates, recipes and other information, write to Meals for Millions Foundation, 648 S. Broadway, Los Angeles 14, California.

—EUNICE A. GOODFELLOW
*New York City*

## ADVERTISEMENTS

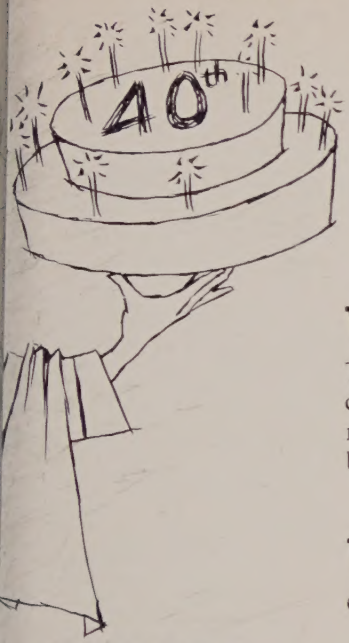
A POSTCARD with your name and address, sent to Anna Hamilton, Marshall, Missouri, will bring a copy of the folder "Christianity and War."

BELIEVE IN total disarmament and "active security" for your country? Write for *About Turn—the Outlook and Purpose of the Toldas Group* from 16 Harlech Road, Blundellsands, Liverpool 23. Overseas members welcome. (Not a self-advertisement)

F.O.R. OFFICE manager wishes part time work in New York area. CPA (Illinois). Former U.S. internal revenue agent. Can undertake write-ups, per diem work, system installations. Abe Goldstein, 1127 Leland Avenue, Bronx 72 UNderhill 3-6125, or c/o F.O.R.

INLAY PEACE PUZZLE for children. 13 pieces; 6 colors; 8¾" x 11¾". Together with peace folder for adults. $2. Order from Thimble Anne, 423 N. Milton Ave. Whittier, Calif.

# You are invited to a




# BIRTHDAY PARTY*

## WHO!

The Fellowship of Reconciliation, born 1914, celebrates forty years of service for peace and reconciliation—a happy occasion for looking back, *and* forward

## WHEN!

October and November, 1954

## WHERE!

At least 44 cities; there's one near you—

Boston
Worchester, Mass.
Providence, R. I.
New York City
Syracuse
Rochester
Buffalo
Pittsburgh
Philadelphia
Baltimore
Nashville
St. Louis
Detroit
Ann Arbor
Lansing

Cleveland
Columbus
Toledo
Cincinnati
Dayton
Indianapolis
Evansville, Ind.
Des Moines
Madison, Wis.
Twin Cities
Chicago
Denver
Seattle
Tacoma
Eugene, Ore.

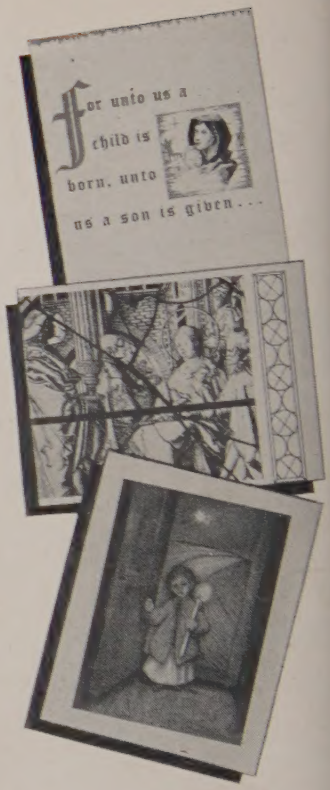
Portland, Ore.
Modesto, Calif.
San Diego
San Francisco
Pasadena
Los Angeles
Bakersfield
Fresno
Sacramento
Pomona
Colorado Springs
Albuquerque
Phoenix
Tucson

* *Anniversary dinner and program, or a more simple evening meeting*

For a chance to wish the F.O.R. a happy birthday, write to your area office for details, or the national office at 21 Audubon, New York 32.

# An Attractive Trio

## Fellowship Christmas Cards for 1954




### Isaiah:

The message of the great prophet illuminated by madonnas in contemporary settings, suggesting the Christian answer to war. The work of our own artist.

### Adoration:

A 16th-century Flemish window on display at the Cloisters, New York, reproduced in black and white and accompanied by the Kenneth Boulding sonnet, "How to endure, when all around us die nations and gracious cities. . . ."

### Open Doorway:

Last year's tender Hans Herzog card with a more meaningful verse, beginning, "Tonight the great world's heart becomes an inn where love may, for a season, make its dwelling."

Each of the cards sells for 10c; 12 for $1; $7.50 per 100. Matching envelopes provided, of course. We also have the St. Francis prayer on a stiff card that comes without envelopes at the reasonable rate of 20 for $1; $3.50 per 100.

**We doubt that you can find any cards anywhere to compete in quality with these at this price. ORDER NOW before the rush gains momentum. That makes everyone happier all around.**

**FELLOWSHIP PUBLICATIONS**

**21 Audubon Avenue** **New York 32, N. Y.**